

The Argument of Erasmus vp on the Epistle of Sainct James the apostle.



James, inasmuche as he was the bishop of Hierusalem, writeth al-
so to the residue of the Jewes, that wer scattered abroade and dwelt
throughthout al nations, enformyng and instructing them with son-
dyr pceptes, howe to orde their lyues.

The paraphrase of Erasmus vp- on the canonickall Epistle of. S. James.

The fyrste Chapter.

The text.

James the seruauit of God and of the Lord Iesus Christe, sendeth greetinge to the
kith. rythes whiche are scattered abroade. my brethren, count ye for an exceedinge ioye,
when ye fall into diuers temptacions: knowinge thys, that the tryng of your faithe gen-
ereth patientie: and let patientie haue her perfect worke, that ye maye be perfect & sounde
lackynge nothinge. If any of you lacke mytheame, let him aske of hym that giveth it: euen
God, to whiche cometh to all men indifferently, and casteth no man in the rebbland: it shalbe
geuen him. But let hym aske in feyth, and doubt not. For he that doubteth, is lyke a waue
of the sea, whiche is toft of the wyndes, and caried with violence. Myther let that manne
thynke, that he shal overcome the tryng of the dyable. A wauctyng mynked man, is wether
he in all his wayes. Let the brother whiche is of lowe degree clype: when he is exalted,
saye, let hym that is exche reuere: when he is made lowe. For as the flower of
the grasse, that he passeth away. For as the sunne syneth with heate, and the grasse withereth,
and his flower falleth awoye, and the beauty of the fashion of it perisheth: euen so shall
the exche manne perishe in his wayes. Happy is the man that endureth temptation:
for when he is tryed, he shal receaue the crowne of lyfe, whiche the Lord hath promy-
sed to them that loue hym.



James that in tymes past was a worshipper of Moses
lawe, and now the worshipper and seruauit of God the fa-
ther (who after the Gospell is set forthe, requirith to bee
worshipped in spirite) and of his sonne Iesu Christe our
lord, writeth this Epistle bothe to all them that are reco-
med to be of Christes profession, and namely to those, whose
the Royme of persecution, which was raised after the dea-
th of Stephane, scattered abroade some one waye some an o-
ther, of all the kynredes of the people of the Jewes: which were dyspyn awaye
out of therr auncetours possessions, but not dyspyn downe from the felowe-
ship of the Gospall: which were cast out of therr owne houses, but not caste out
of the congregation of Christ: wishing vnto them true healthe, not this healthe
of the bodye only, whiche the worlde wytherth for, but that healthe, which Christe
giveth vnto those that his are, euen in the myddle of destructions and deathes.
Inasmuche as the commune profession of the Gospell, inasmuche as all one
baptisme, maketh vs very brethren, & seing that amonge those that be brethren
in dede there ought to be a felowship bothe in matters of gladnes and of
sadnes, this sorrowfull calamitie which you abyde, woulde greue my mynde ex-
ceedyngly

standingly soze, if I had not an assured confidence of youre godliness. For I am not ignorant, that vnto the, which measure these felt cry by the pleasures of this life, banishment is more painfully grievous than death; and that it seemeth to be the wretchedest thing that may be, for a man to be plucked from his moste deare frendes: and being driven out of their olde auncient possessions, to be straungers in forayn countreys. But as for you, whiche haue reposed wholly all blessednes in only Christe, and loke for your felicitie not in thys worlde but in the worlde to come, it becometh you to bee moste farre of from their iudgement. For God sendeth not these thinges vpon displeasure, but vpon his exceeding moste pittie: for this purpose doubtles, that through tempoꝛall afflictions, whiche you suffer vndertrudly, your patience myght bothe become the more notable, and your rewarde the more abundaunte: to thynke that as ofte as you are rolled on euery syde with sorowful stormes of sorowes, you shoulde not only vnderstande, that you ought not to caste doloure vpon your hartes, as though God had forsaken you, but rather that you ought with all your hart to reioyce, that by this euident token God loveth you, and careth for you, in that he testeth your patience: whiche if it continue steadfast, and geue noe place to any assautes of sorowes, it shall doubtles evidently appeare to bee a sure grounded foundation of a Gospellike faith. For excepte you were vicerally perswaded, that the reward of Immortalitie is ordayned for them, that here in this worlde are afflicted for the glory of Christes sake, you would not willingly and with mery cheatefull stomakes suffer so much sorowes. Than seeing that God woulde haue our saluacion to be moste chiefly ascribed vnto faith, this apperteyneth to the glory of the Gospell, that men maye thoroughly perceaue by sure argumentes, that your faithfull trust is no commune tryfling, neither waivering faith, but a strong steadfast and an inuincible faith. For the thinge that is countrefaite, or vayne, or feble is moued out of place, when the storme of sorowes cometh blustering in. But that muste nedes be true and of a sure grounde, that is neither overcome nor beaten awaye with banishments nor with povertie, ne with despitfull entreating, ne with prisoninges, ne with whippes, neither yet with death it self. It is compered a wonderfull constancie of mynde, if a man patiently suffer vnlucky fortune with an vnbroken stomacke but when they shall plainly perceaue, that you suffer thinges of them selues bothe grievous and bitter, with cheatefull and mery reioycing hartes: to reuen shamefull entreating done vnto you for the profession of Christes sake to be the highest glory: to counte losse of goodes, for the richest wynnynge: to esteeme the grievous tormentes of body, for the pledge of euerlastyng pleasure: to iudge death which is a thing moste horrible of al, to be nothing elles, but the threshold & entrie of immortalitie to come: they shall vndoubtedly perceaue, & your hope, wherewith being furnished you confesse those matters: is not a couene hope, neither proceeding only of mans perswasio, but to be confirmed by the inspiꝛacio of the power of God. Notwithstanding, like as faith is not yet thoroughly allowed, onles it expresse it selfe by godlines of life & good turnes towardes the neighbours, eue so patience shal not haue his thoroughly perfite praise, onles he like as it is strong & cheatefull in suffering of sorowes, euen so it be constant of it self in practising of good workes. It is a great matter, to suffer sorowes wth a good wil, but for the only glory of Christe: but it is a thoroughly perfite matter, when a man is euil done to hi self, to do good for al me: not to the only which be-

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letue it, but to the also which do he þe euil. For so it shall come to passe, þe you be-
 rebyce shalbe coforably like vnto þe head, disciples to þe scholemaster, chylde
 vnto the father, in case you bee perfect & bryght in euery point, & nothing want-
 ing in you, that petyerneth to the pefecte absolute furniture of the godlynes of
 the Gospel. This, I confesse, the lawe of Moyses demaunded not, & this also le-
 uerth solpshnes to the wise of this worlde: but it is a new kynde of philosophie
 that hath taught vs this newe wisdome, whiche Christe the beaunty doctoz
 hath brought in to the worlde. In this philosophie if a man be not yet suffici-
 ently cofirmed, it is not for him to runne vnto þe philosophes of this worlde, for
 their doctrine is ouer muche tempred with myngle mangle, than can suffice to
 accomplishe so greate a waightie matter. It is aboute the powers of mortall
 manne, that is prescribed. It hath noede of the celestiall helpe, and therfore ther
 is an heauenly rewarde ordayned. They that measure all theyr matters after
 the pleasures and displeasures of this worlde, if they bee at any tyme oppreste
 with sorowes, they aske counsaill of men, they aske helpe of men: But you muste
 aske of God the helpe of heauenly wisdome. For he geueth vnto al, not only to
 the Jewes, but also to the gentiles, and he geueth accordyng to hys owne lybe-
 rall bounteousnes plentifully, and calleth none in the teeth with hys good
 turne. He requirerth no grametwe of vs, neyther neberth he any mannes helpyng
 hande. It is the whariffes worde to saie: soye doe that I aske, for I taste
 swete in the wcke. But the right godly man prayeth thus: I am unworthy of
 thy bounteous goodnes, I am worthy of wyathe, but yet for all that loke vp-
 on thy seruant, for thou by nature arte good and mercifull. Therfore if a man
 be mynded to obteyne of hym that he asketh, let him aske without distrustyng,
 without doubte or wauctyng. Let him not confidre the waight of the afflictions,
 let him not marke hys owne power, let him only considre þe God is the moste best
 and moste mightie, of whome he dependeth. He that putteth hys whole truste
 in the helpe of God, is sure and steadfast. But whosoener doubtethly wauctyng-
 lyt and loketh on eche syde, dependyng so of God, that he loketh withall for
 myenes succours, neyther beleueth with hys whole harte in the promisses of God,
 but as it were partly hauing a distrust, reasoneth with him selfe with humane
 argumentes to and fro, concernyng dyuine matters, he is not stable: but as the
 waues of the sea are tossed and turned nowe hither nowe shyder, as the wynde
 and tyde caryeth them, even so he is caryed about with humane reasons and
 dyuerse sortes of opinions, and is become out of equalitie and vnylike to hym-
 selfe. Therfore he that is such a one is deccaued, if he thinke that he shal obteyn
 any thing of god when he thinketh euil of him, of whome he asketh helpe. Distrust-
 yng hym, as though he either would lytel good vnto me, & could do lytell, or elles
 were lytel true in his promisses. The sure christian faith is single, & waucterth
 no waye, but always beholdeth only hym, which forsaketh none that trusteth in
 hym, whether it chaunce to lyue or to dye. But the manne, whose mynde is di-
 uided two wayes, guyng respectes to God on thys parte, and to the worlde
 on that parte, he is out of even grounde and inconstaunt not only in hys pray-
 ers, but in all thynges also that he goeth about, hauing one thyng in hys
 mouthe, an other thing in his harte: and as tyme serueth, affected nowe after thys
 sorte nowe after that sorte. It behouerth a man not to turne hys mynde as for-
 tune bloweth to and fro, as the commune sorte of men doeth. But rather let
 the christian of low degree, & he that is pressed with sondry lumps of sorowes,
 stretch vp his harte, & reioice in this behalf, þe being despised of þe worlde he is not
despised

despised with God, who being nothing offended at the baseness of state or fortune, hath made him worthy of the fellowship of sayntes, neither excludeth he him out of the entraunce of the kingdome of heauen. On the other parte let the riche man reioyce to himselfe in thys behalfe, that where as he was muche let by amonge worlourges for the false goodes of thys worlde, now for the protecting of Christ he is despised and contemned; and where as pye made him thys stomacke before by reason of hys vayne goodes, now being caste downe with men and troden vnder fete, he is rich in true goodes with God. By thys meanes it shall come to passe, that neither the poore mannes lowe degree shall caste hym downe, nor the riche mannes prosperitie make hym insolent, especially if they on either of theyr partes consider, that bothe the cuttes, wherewith the poore are pricked, and the goodes, wherewith the riche let their pleasure, are not of longe continuance, but hastily wanne away, none otherwyse than the flowres of yerbes, whiche like as by the calme south wynde they thruste forth their selues sodainly at the beyn of the spring tyme, euen so by a by at the blastyng of the northe wynde and heate of the sunne, they wyther away and dye, in touch that the flower, that spring at the sunne rysing and belized mannes eyes with his most pleasaunte colour, is seene dye at the sunne setting. The trees, inasmuch as they are fast settyd vnder the sunne, a furnished with sure grounded strength, are longe grene, and some are also euermore grene, and leaue not theyr layze greenesse, neither for unreasonable wyndes nor rugged wynter: But the herbe, because it is not furnished with the same thynges, anon as the hote sunne is broken out, is destitute of his iuyce, wherewith it nourished that sayneth of the floure for the tyme. And so whyle it tapeth in the stalkes it doeth neither nourish ne susteyne his floure, but withereth ageth, dyeth, falleth away, where as a little before it belized mens eyes with so greute a fauour. Because therfore no chrystyan shoulde glorye in those thynges that are neither of sure grounds nor longe endurynge, let him rather respecte the thynges that are eternal, and that are delectable in the sight of God: let him rather studie to bee a brauncie alwayes grene, than a herbe that with a lyght hutte will by and by dye. Wouldest thou see now the flower that is sprongen, how saye, how goodly, how pleasaunte of colour, and how swete is he: what a gorgeousnes of grene leaues, what a glistering, what a iuyce, what youth hath he: And anone at a blaste of the southe wynde, and with the heate of the sunne, what fading, what ageing, what dying hath he: The floure is sene to spring, to come forwarde, to be at the best, to age and to dye all in one daye. And like vnto it is eche mans felicitie. He that nowe risseth in puerle, myneth in gold, glistereth in precious stones, hath a great trayne waiting on hym, is caried in a charer, and is honoured as if werr a certayne God among men: if fortune blowe backwarde, he shall eche be wyppd besydes al his goodes & be banished to goe on begging, or be crying in prison, or be trussed vp with a tribune tapper and fede rauens, or if none of these thynges happen vnto hym, yet death shall come vnthought vpon, and sodainly dispatche al his galaunt arraye. It is the parte of the heathens to measure felicitie by these maner of goodes, which ouer that they depend vpon fortune chauce, ouer that they are nothing elles doeth, forsake vs when we departe hence: if they bee not set naught by, bring destruction. It is the office of Christians to folowe those thynges, wherby eternal goodes are gotten, vpon which neither fortune, neither age, neither deathe hath any interest.

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For no manne is blessed because he is riche, but he shall be surely blessed if for the profession of the Gospelles sake, he haue ben spoiled of those thynges that he had in possession, if he haue desired the pleasures of this lyfe, whiche he had abundance of, and suffer tormentes and imprisonmentes for Chrystes sake, if he endure for hys sake in all sorowes euen vnto death with an vnkyng harte, interpreting on this wyse, that the more he is pessed with the sorowes of this world, so muche the more he is loued of God, whiche tyeeth the patience of his obedient seruante to hys owne gloire, that he maye bothe be an example vnto other to be for this world, and after he hath valiantly behaued hymselfe in the conflicts, and hathe shewed a lesson of true beetur and of fayth, he maye weare the Palme and crowne, not of oken bowes and of laurell, for they doe wither also(after suche sorte as they receyue, which hure after rewardes and prayse of menne) but the crowne of immortall lyfe whiche is promysed not of a man that canne deceaue, but of God him selfe. But he hath promysed it, not to them that haue mucked by the greater substance of riches, not to them that haue excelled other in bodely strength, not to them that haue shedde moste bloude, but to them that for hys sake haue desired the goodes of this world, and haue basely suffered the displeasures of this world.

The text.

Let no man saye when he is tempted, that he is tempted of God. For as God cannot be tempted to euill, so wylth he not tryt tempten any man. But every man is tempted, when he is drawen away, & enticed of his owne concupiscence. Euen when lust hath conceived, the synneth forth synne, & synne when it is synned, bringeth forth death. We see yet, my deare brethren, euery good gyfte, and euery perfect gyfte, is from aboue, and cometh downe from the father of lightes, with whom is no variablenesse, neither is he changed into darkness, & this same will beget be vs with the word of trouth, that we shoulde be the true frutes of yns creatur. Wherfore, deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before God. Wherfore, laye asyde all thynges a supbiaunce of maliciouse, and because we are riches, the word that is graued in you, which is able to save your soules.

Whether a man loue God purty, the pleasures of this world haue tye, but muche more doeth the hurly burly of afflictions. And it is in vs, that being furnished with the helping ayde of God, we maye neither become tondre mycelinges through vayne pleasures, ne moued with terrible turmoylings. But if a manne be moued with the felices of the world from the right place of mynde, or if a man be led by þe sorowes of afflictions out of true godlines, he hath nothing to laye vnto Goddes charge. He þe getteth the victorie, getteth the victory by the helpe of God: and he that is overcome, is overcome through hys owne faulte. For God doeth not geue meinte occasion to synne, but the thenge that he geueth according to his owne goodnes for the comfortment and increase of godlines, our myndes being corrupte, and as it were crasse with afflictions, turneth to the occasion of theyr owne destruction. For God doeth somtymes geue vs the vse of haboundance of goodes, and the commodities of life, to the intent that being prouoked by his liberrall goodnes we shoulde rendre thankes vnto him. Againe, he suffereth vs somtymes to be afflicted with aduersities, that he maye both make our godlines more notably serue, & increase our rewardes. And if the matter turne to the contrary parte, it is our faulte & not his. For like as he being by nature good, can not be prouoked to any euill, euen so doth he entice no man vnto euill. The thing is of vs, that turneth the goodnes of God vnto oure euill. He geueth pleintie of meates, he geueth the liquore of wyne, that being moderately refreshed, we shoulde geue prayse to the maker. And Shall he that is drunken with wyne call God vnto the lawe & no in no wyse let

let him accuse his owne mynde, whose vicious goodnes entised and byrde him to dishonesties. Ther is a corrupte readynesse vnto vice grafted in oure hartes of our synfull parentes vice, and that is as it were a seede of synne. And if it bee receaued in to the hart and receaue nourishment, than the mynde hath as it were all ready conceiued synne. And vnles the vicious desire be byrden out of mynde, the stynking smell of it groweth and waxeth strong by littell and littell, till deadly synne be committed. And thiche, when it is in his members continually done, becometh to bring forth the frute it self againe. And the frute that it bringeth forth is the naughtiest frute of all, euen death euerlasting: And this is the most heauy frute of that pleasure that is delectable in outward appea-
 rance, and promysing sweete grace, I wote not what, while it hideth vnder the vayne or pleasure, the deep angling hoke of death. Like therfore as thys souer-
 ayne woulde hath nothing pure and perfite in euery parte, but the good thinges are corrupt with the haue, and the thinges that are of gladnes are entychaun-
 geably myngled with sadnesse, corruption infecteth the myce, disease and age becometh the strength of bodye, darkenes hyndreth the fauour of lighteuen
 so in our mynnes, as longe as they are entangled with these bodyes, there is
 scarcely any thenge in all partes blessed and pure, but it is corrupt with some
 spotte of humane defices or with the darkenes of erreur and ignorance. But
 what so euer naughtynesse is in vs, we ought to impute it vnto oure selues and
 not to God. For if we were of pure affections, if we put oure trust with oure
 whole hart in God, if we byrathed with all oure inward polices vnto the
 thinges that are euerlasting and heauenly, what so euer shoulde wee layd a-
 gainste vs in this life, whether it were meye or soye, it woulde turne to the in-
 crease of Godlynes. Therfore beare byrthen, doe not you as the common sort
 of folish men doeth, who to thintent they may excuse theyr synnes, pleade with
 the maker of nature at law, as though he were the autor of synne. For he thys
 erreur from you, whiche haue learned the Gospells philosophie. Like as God
 of his owne nature is purely and moste chieflie good, euen so doeth there no-
 thing procede from him but that which is good. If any naughtynesse ther-
 fore be in vs, let vs not ascribe it vnto God but vnto oure owne selues: and
 if any good thng, if any true light, if any vnderstanded wyledome be in vs, let
 vs ascribe it wholly vnto God the autor. If this good woulde haue any light,
 it hath it of the heauenly bodies, and especially of the sunne. What true
 knowlage so euer is in vs, what pure and sincere affection so euer be in vs,
 it ariseth not of vs (for we are nothing elles but sinners and ignorant pec-
 cators,) but it proceedeth from aboue: what so euer is truly good, it cometh
 from the autor of all goodness: what so euer is truly light, the father and pource of all
 true light sendeth it vnto vs fro him self. These thinges be bestowed not vpon
 oure desertes, but he groweth them vnto vs freely, as he is liberrall of nature.
 They are giftes rather than rewardes, it is a liberal larges rather than a hire.
 It is not right therfore that we chalenge any thing thereof vnto vs, but for oue
 naughtynesse let vs call vpon the mercie of God: for goodnes because it is not
 ours, let vs geue thanks vnto his liberrallitie. Like as he of his owne nature
 is the beste, euen so he can not geue but the thynges that are bestelyke as he is

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broughable, and alwayes like hymselfe, so there is nothing with him, that
 is obscured with any coule of darkenes. This our dape is taken awaye of the
 night following, and cast about with cloudes goyng betwene, humane wile-
 dome is darkened with errors of opinions, mans bprightnes is infected
 with naughty desires. With him there is no mixture of suples, no coule of
 darkenes. It behoueth vs therfore also to conforme our felues to the uttermost
 of our powere according to his simplicitie, that geuing our felues vnto godly
 studies, and being apte more and more to receiue his graces, we maye be as it
 were transformed in to hym. For it is common, that chyldren resemble the
 nature of their parent. We haue vnbushily resembled Adam the pyner of
 this grosse and corrupt brethe. He being obscured with the darkenes of synne
 hath begotten vs that are entangled with darkenes. In that we lothe heavenly
 thynges, in that we are greedy of earthy thynges, we resemble the disposition of
 hym. In that we are blinde, in that we doe as al auncientes as I blinde an ear-
 rich his flasse, and in that we fall, it is of our earthy parent. But the father of
 heauen hath more happily begotten vs agayne, that being as it were created
 newe agayne we myght conforme our felues like vnto our newe burthe in In-
 nocencie of life, and knowlage of euylasting truth. That earthy father being
 seduced with the false deceitfull promises of the serpent, begate vs vnto
 darkenes. And this heavenly father begate vs agayne not of the corrupt seede
 of our earthy father, but of the most pure seede of the eternall and truely spea-
 king worde. The serpentis worde was a lyeng worde, and caste downe manne
 from the state of Innocencie. But the worde of the Gospelles doctrine is true,
 whereby we are chosen into the inheritance of Immortalitie, and called in to
 the felowshippe of Iesu Chyrle the sonne of God. He was the true light pro-
 ceeding of the moste high light, whose doctrine hath made bright manye myn-
 des, and set them free from the doctrine of this world. And the heavenly world
 is of such efficacy, that it doth not onely chaunge vs, but transformeth vs
 as it were breethly in to other men, abhoyring now the thynges that we loved
 muche before, and loue that we before abhoyred. And this is the honoure that
 the heavenly father woorshipped vs without not prouoked by our merites, but of his
 own free goodnes. whereby he so determined from euylasting, that he woulde,
 by such meanes as hath not ben heard tell of, make a newe creature in the
 earth, and woulde that we shoulde be as it were the fyrt leues of thys newe
 estate, in that we are called amonge the fyrt vnto the doctrine of the Gosl-
 pell. Forasmuche then as God hath indue vs with thys honour freely, it
 remaineth, that we conforme our felues lyke vnto his bounteous goodnes
 to the uttermost of our powere agayne: we are freely admitted vnto this felicity,
 but we might fall from it agayne for all that through our owne fault, onles we
 studie to kepe through godly foresaies, that which is freely geue. It were of no
 effecte for vs to be chosen through baptisme, and professing of the Gospelles
 doctrine into the felowship of the sonne of God, excepte we frame our felues
 through chast and cleane maners lyke vnto our profession. That like as euyl-
 lastyng lighte hath geuen vs light by the sonne of God, so muste all our life
 beate witness, that we belonge to the felowship of light. We once caste of the
 olde manne with his errors, with his affectes, with his vices, now it is rea-
 son that we ensue the cleane contrary thynges. Heretofore you had rather seke
 maisters than disciples, for so ambition perswaded you, that the common
people

people would reuen him the better leaues, that was moſte full of babling: you had rather haue ben angrie with him that counſailed you aright, than to acknowledge your faulte: you had rather haue folowed wicked outragious liſt, than ſolue thoſe thinges that bring ſaluation: Now my deare brethren, who ſo ſhall be counted a new man, let him be ſlow to ſpeake, ſlow to heare, and ready to learne of any manne. Whoeuer he no manne raiſly nor ouer haſtily take vp- on him to be a teacher. And like as he is not worde of perill to fall, that is haſtye to ſpeake, euen ſo is that manne inclined to doe iniurie, whiche is lightly mo- ued in his minde. For it is requiſite that godly minde bee ſafer of not only from all reuengement, but alſo from all euill ſpeaking. For he ſhalbe the moſe ſafe from chiding, that maketh no anſwere: and he that do no man wrong, that when he is prouoked is not angrie. Among men peraduenture he ſhall ſeeme a euill man, that requirerth one euill worde with an other, one euill deede for an o- ther, but yet he ſhalbe a greates deale worde from the iuſtice of God, who by his ſonne hath taught vs to ſpeake well of them that backbite vs, to wiſhe well to them that wiſhe euill to vs, to doe good for them that doe euill vnto vs. Theſe thinges he doeth not ſimply leaſeth his tongue ſilence at large, whiche is a ſhar- ping membre and a ſpinner, nor he that hath his tounge ſecretly. Theſe maner of liſtes, like as they ſwethrowe and choke the ſeede of Goddes worde, that when it cometh vp it bringe forth no fruit in you, euen ſo doe they leaſe that it cannot bee ſowen in to the ſilde of the minde. It taketh no roote in a dry- ery place, ne in marie, neither in the ſande that ſteth alwaye, but it requirerth a pure, a tryme and a ſubſtanciall ground. Therefore if ye will, that the ſeede of the worde of the Gofpell, that is once caſt, bringe fruit in you, ſeue (I ſay) not for a ſeaſon, as a comenite fruit wherewith the bodies may be refreſhed, but the eternall ſaluation of your ſoules: make cleane the ſilde of your harte, not only from the tumulte of euill ſpeaking and of iuarie, but alſo from all greivous liſtes, wherewith mans minde is defiled: from the thornes of couctouſnes from the graſſe of eaſines, from the ſpines of outragious liſt from the ſtones of pride and wilfulnes. For in deede the minde that is burthened with theſe gear, is not able to receiue the worde of the Gofpell, which knocketh in vaine at the tym- pane of the eares, vnles it liſte depe in to the inward partes of the harte. And if it once ſettle in to your mindes, it ſhall not bee barren, but ſhall bringe forth and ſhewe it ſelfe with goodly workes.

¶ And ſo that ye be borne of the heithe and not heaere onely, becauſe your ſoule ſeeme. For if any man heare the worde, and declareth not the ſame by his workes, he is like vnto a man beſeeking by a bobely face in a glaffe. For ſoone as he hath looked on him ſelfe, he geth his waie, and forgetteth immediately what he hath ſeene was. But who ſo looketh in the perſpex glasse of iudeite, and continueth therein (ye ſhall be as a fingerfull of brasse, but a boar of the worde) the ſame ſhall be happy in his deede. If any man amonge you ſeeme to be deuout and reuerent, but his ſoule be ſeuered by his vices, ſo his maner of ſeruation is in vayne. Much deuotion and vniuſitie before God the father, is ſilke to viſite the fatherles and widowes in theyr aduerſities, and to hope hym ſelfe vnpoſ- ſible of the iudice.

The text.

The Iewes haue their lawe by harte without booke and yet they expreſſe it not in their life. The philoſophers do learne perfectly the leſſons howe to liue well, I thinke that to bee enough, ſaue becauſe they ſeue: where as the felicitie of manne is not in the ſpeaking but in the liuing. But vnto you it ought not to be enough, that being newly inſtructed, you haue heard the Gofpelles doc-

The paraphrase of Erasmus vpon the Epistle

trine: that being baptised you are admitted vnto the hardest hidden mysteries of the Gospells doctrine: that you haue learned ouer and ouer all the whole philosophie of Christe and all his life: so that you haue receaued the promise of Immortall life. That which Christe taught, must be expressed in outward manners: That which he did, must be followed of vs in the bittermoste of our possible powers. It becometh vs to bee vnto the desires of this worlde, and be buried with hym, to rise agayne with hym vnto Innocence, to bee caried with him in to heauen: and finally we ought so to lyue vpon earth, as we appeare not vnto: yet the rewards of heauen.

Will you heare, howe that he perceiue no fruit at all, which heareth the worde of the Gospell, but lightly and inconsiderately: He is moste like vnto a man that beholdeth his face in a glasse. He beholdeth, but he doeth nothing els but beholde only. For he can not chaunge his naturall face, neither goeth he any other maner away from the glasse than he came to it. Perasmuch as he is there only for this purpose, to see what fauour his face was of, he thinketh not of the amending of the faulkes of his fauour, but as soone as he goeth away from the glasse, he remembreth nothing which a one he sawe him selfe to be. But the glasse of the Gospells doctrine sheweth not the blemishes and outzrakings of the body, but it sheweth all the diseases of the soule before thynnes methers doeth it only shewe them, but also healeth them. Moses lawe did rather bite the sores of the soule than healed them. For the lawe, as concerning the letter, was imperfecte, and straped menne from euill by feare, rather than caused menne willingly to folowe the thynges that were good. But the lawe of the Gospell, obeyeth more of the willing, and those that bee at libertie through loue, than the lawe of Moses gaue perforce. And the lawe of the Gospell maketh persite that it begetteth, where the other byngeth nothing to perfection. Whosoener therfore will diligently behold bothe his mynde and his life at this glasse (and that should he doe continually) neuer moving his eyes from the example and doctrine of Christe, that is to say, whosoener heareth the holy worde, not after suche light soote, that turning him selfe backe by and by to the cares of this worlde be faine to forget that he hearde, but frameth all his life after the rule of it, expressing by godly workes, that which he sticked fast in the mynde of the soule, he shall surely be blessed: not because he heard the worde, but because he did after it in his affections and maners. Thou hearest Christe saye, that the torment of hell fyre abyeth for him, that sayeth vnto his brother: thou fool. And yet forgetting by and by what thou hearest, thou arte ready for a lyght chiding worde to fight with him. Thou hearest, that those riches are to be set saught by, which are in daunger of mothes and theues, and that true riches ought to be layed vp in store in heauen: but as soone as thy backe is turned fro the preacher, thou timest on wth al thy sojcasting studies, to mucke vp riches, (thou carest not how) by hoke or by croke, as though thou beleuedest, that godlynes should not be rewarded after this life. And if any among you thinke him selfe wonderous deuout, if he kepe his handes from sleaunge, and from fighting and other bysses, and yet for all that refrayne not his tongue from backbiting, misreportes, from scoldinges, from filthy talkinges, neither his harte from vncleane thinkinges: his deuotion is vnprofitable & vnfruitsfull. Wherefore he is not punished by many lawes, that only talketh of whoredome though he doe it not, yet he is become an whoremonger before God, that in his

minde hath committed whoredome. He seeketh no punishment of men, that couereth an other mans good, if he may escape unpunished: but he is guiltie of thesse before God, & hath concealed thesse in his minde. We are esteemed after & manifest dedes before manne, for they see not the minde. But God loketh vpon the inward affections of the minde, and esteemeth vs after them. A corrupt minde is bled for the mooste parte to burst out in to the tongue. Among Christian people a reusling word is a kinde of manslaughter, but this is playne, that true godlynes can in no wise agree with rashnes of tongue. Neither yet is it sufficiente into Christian religion, to haue absteyned from sinning: it behooueth also to abounde in good woordes, for in dede bonde seruantes absteyne from doing euill, not for feare of punishment, but those that are right children, it becometh to haue loue, whiche is no idle loytering matter, but effectually working, and putteth forth it selfe freely without compulsion to dooe euery good worke. But some woulde saye, what dedes than are those that make vs right religious in dede? Those that smell of the Iewes secte set furthe the pryde of religion, in whalles and wyde robes, in choise of meates, in washinges, in longe prayres, and other ceremonies, whiche are sometymes not altogether to be condemned, if by them as by signes we be warned of those thinges, whiche are the propre own matters of godlines: but that are pernicious ware, if a man thinke that he is made religious by meane of the where as of them selues without exposition, they make a man rather an hypocrite. Howbeit the obseruing of the seemeth a religious beuoute matter among men, that wickedly repose godlines in trifling changes: whiche perchance are signes of godlines, but not the cause of godlines, seeing that of them selues they are nether good nor euill, onles they seeme to be suche, either through custome or in the opinion of manne, where as true godlynes is in the inward myndes, and expelleth it selfe by faste more certaine sure signes than by ceremonies. Will you therefore heare, what is true religion with God the father, whiche esteemeth you not after the iudgement of manner? Doubtes, there is the pure and undefiled religion: that like as we haue by experience proued bothe the merite and libeall goodnes of God towards vs, such so muste we agayne bee bothe mercifull and frendely libeall towards our neighbour, and that not vpon any hope of mutuall good turne to be requited to vs agayne, but of a mere and a pure vpright loue, looking for the rewarde of our wel doing at the handes of none other but of God, whiche is contente to haue it reched to bee done to him selfe, what so euer we bestowe for his sake vpon our brether.

He is a godly and a pure man among the Iewes, that toucheth not carpen, that is washro with quicke rennyng water: but with God he is godly and pure, that succoureth the fatherles children and upholdes in their trouble, that releueth his oppresse brother, and helpeth the needy with money. Among the Iewes he is uncleane, that eateth swines flesh: But with God he is uncleane, whose minde is infected and defiled with the grebe lustres of this world. But a manne will saye, what be those lustres? In the iudgement of the world, he is counted vile that is poore: And he the more honeste set by, that hath the mooste possession of riches, and for that cause they speciall care and care is to get to themselves the mooste substance of money. He is reckoned a holie and a benebacted rascall, that maketh no querrell when wrong is done vnto him. He is counted a fool, that doeth a good turne for a badde. He is esteemed a foly
ruler

The paraphrase of Erasmus upon the Epistle

[illegible]

The A. Chapter.

FOOTNOTES

[illegible][illegible]

The paraphrase of Erasmus upon the Epistle

Erasmus of Rotterdam, who lived at the time of the Reformation, was a Dutch humanist, scholar, and theologian. He is best known for his work on the Greek New Testament, which he published in 1516. This work was a significant contribution to the study of the Bible and the development of the Protestant Reformation. Erasmus's work on the Greek New Testament was a critical edition of the text, based on the best available manuscripts. He also wrote a Latin paraphrase of the text, which was published in 1519. This paraphrase was a popular and influential work, and it was widely read and used in the churches. Erasmus's work on the Greek New Testament and his Latin paraphrase were both important contributions to the study of the Bible and the development of the Protestant Reformation.

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[illegible]

Op to interfere with our neighbors than with ourselves for, there are many more women of fortune, gentility, and other honors than with their neighbors that intermeddle.

ing it tells about me at night, makes it a up-to-the-

betreff: 15.11.2014 betriebsliche Kommunikation der Eltern

rest of judgment. (Hendrix 1994, p. 160)

are said to be in the benefit of energy.

There is none of us but he tal-

Left Only and Oball Clinic

Such a one in con-

בעניין זה

faults.

...JEPTCCH ben felfr

comprovações.

brother,

[illegible]

The paraphrase of Erasmus upon the Epistle

1. The first two paragraphs of the report state: "The above information was obtained from the files of the FBI and is being furnished to you for your information. It is not to be used for any other purpose."

[illegible]

Abstract:

[illegible]

The paraphrase of Erasmus upon the Epistle

[illegible]

I think that as Abraham had the mother part of the acquiring not of his
 but in the but of fatherhood by Debra such as Abraham had believed in time
 that the end of the fathers is the true but of the people when the father
 the had believed by her Debra that the had believed with her before her father
 some father as I father that as color of the father and Debra, not a true when
 mother

The paraphrase of Erasmus upon the Epistle

[illegible][illegible][illegible]

were the border of all the whole flame even so what rust so rust is in this life,
it pierceth out of an rust tongue as out of a boxe. And the as a first ring
is mured with a greates coole of fowle. or that be steel and iron it is mured with
wholes coole on f. it. then of the tongue it is mured with the other members of
the body that if it be not restrained it infecteth and defileth with his poison all
the whole body & murthereth as the life of man with all manner diseases of vices. And
his trouble cometh to his all age. Yet the violence of this mischief men not regard
unto the tongue by nature. whi he hath given motion by the impulse some
of the teeth and lippen. that the part of the tongue might circumperire
to be cooled so and moderated. but it is set on fire of the fire of the
sinne is first infected by wicked practices & the portion of the sinne through
the instrument of the tongue breaketh out more and more and make him
of naughty to be flacker naughty. and the portion doeth also so: more other words
his contagiousness is as that which is mured. cannot possiblie be restrained
for no force may be to reason. that thing is there in the tongue to be mured,
that man be. yet can not make same by some manner of means. & first is the
sinne beate in tongue no tongue is continuous no repentance is nor any no
thing that is of holes is visible but if man be made gentle by nerves and
and chastising. & some are made tame & some and they are not tame at all,
& some are made to be service & some are made tame. serpents
are made tame. caten and gripes are made tame. serpents also are
made to be tame. And yet these nature are made not tame. for some of them
are tame that could be tame an underperate tongue. whereas these have been
both nature past tame and to tame every day. & some of things that be
tame as many as are to each as many as are in the as many as be in
the as. and this most famous member the tongue is made outrageous
by or and violent rather is it tame only but also is mured with deadly
poison. Lions be tame but with their claws and fere. but yet they have no
tame. A dogs are tame with denome but yet they have no tame. as
be tame. & the only tongue is not tame two manner of ways. both in tame
& in tame. and brackly tame in that it is tame of tame of whom it
be. where the frowne be tame. but those whom they like with the
of tame. and the dogs be tame but with rejecting in they, small
p. d. n. n.

And yet this portion were less dreadful if it were gentle and not tame but
one or two were. But now the mischief is after tongue. and the mischief
is to all manner of words. that it make the no. and the more certain
harm. and death of sinners the more being. when it maketh an outward
show of goodness. & this is nothing better nothing of any regard with
men than goodness. & yet the mischief of it doeth harm the more. when
it maketh the things. which can not agree in one together. for
cannot be good in the same good that is such and a such. as
be good. And yet notwithstanding with the same instrument we praise
of no. as if we have. & yet the same we be. and we suppose one
good. which was made after the likeness of God. with the tongue we
do the works of all goodness. when with the same we be. though
to. when as though his reputation be. not so God that made him.

God is neither made more honour with our praises. nor hurt with our
prayers.

The paraphrase of Erasmus upon the Epistle

With the idea that the human mind is not a blank slate, but a complex system of interconnected ideas and emotions, the author explores the concept of the "inner world" as a source of strength and resilience. The text discusses how the mind can be trained to overcome adversity and how the body can be strengthened through physical activity. The author also touches on the importance of social support and the role of the community in shaping individual experiences. The overall message is one of hope and empowerment, suggesting that the human mind and body are capable of remarkable feats of endurance and resilience.

[illegible]

The paraphrase of Erasmus to pen the epistle

[illegible][illegible]

[illegible][illegible]

The paraphrase of Erasmus upon the Epistle

[illegible]

1. I do not know whether but a small number of the people of
 the world are in a state of grace, but I am sure that the
 great majority are in a state of sin and misery. I do not
 know whether but a small number of the people of the world
 are in a state of grace, but I am sure that the great majority
 are in a state of sin and misery. I do not know whether but
 a small number of the people of the world are in a state of
 grace, but I am sure that the great majority are in a state
 of sin and misery. I do not know whether but a small
 number of the people of the world are in a state of grace,
 but I am sure that the great majority are in a state of sin
 and misery. I do not know whether but a small number of
 the people of the world are in a state of grace, but I am
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 misery. I do not know whether but a small number of the
 people of the world are in a state of grace, but I am sure
 that the great majority are in a state of sin and misery.

The paraphrase of Erasmus upon the Epistle

These things ought to be care for; that make for the soules and inner
life of the body but all care ought to be let upon those things that make
for the life that never dies. And yet where this life hath power to rule
twice this thing is subject to it many shouers and for many times. For
it is encompassed with so many casualties being it so to slipper and to slide
that yet you encompass your soules and are pulled up with turning upon
poulters and riches as though you would never die. It is right to be careful
of harm in the midst of goods be it is good to be careful in the lo-
king for earthly goods but all this begetting care that you stand in your
own conceits withal of goods being it. Yet in goods and that goods
that shall shortly be taken from you is not only for this but also for the life
abundant that is more tolerable so those that were possessors of these
things that there is nothing remaining of man after he is layed in his winding
sheet and were more valuable in them that greatly bless his life and take to
none of her. As for you the Gospel is plain prophethood hath caught you that this
life is to be contemned and that you ought with all dubious things to
make proof to that heavenly life which is not prepared by riches but with
good things. And conclude him the more precious thing which shall be
known by the Gospel is certain what ought to be done yet being corrupt
bodies. I shall now follow after those things which those men follow
that know not Christ.

The 5-Chapter

KM 910[illegible]

Come to knowe you in the man that occupieth the felicitie and pleasures of life: whiche you on this side seeke for first with in heaven, and so heere in this world above with you looking late to have your voluptuositie and madd pleasures. If you have your wife wept and howle and thinke upon thole everlasting pleasures that theye shall haue out you. Then we it as the man to you, to be some, that that booke come at last be when it is then later than now you most thinke put your confidence being thrust away, so that be will to late and acknowledge that thole past possession doer not now be possible but for a countervail receive a right true and enduring torments come, wherewith you are vexed that you have got in by hoke and by stroke: as a man nor howe. Your riches are rotten, your clothes are rotted, rotted by mothes. Your golde and your silver is wasted with a rust in the furnace of an angry and flaming heere. And trusting that beate: and only so it is reckoned which had rather haue it brast in now and then a man to be a man of a man. And it is repente of thole things you iniquit have bought everlasting.

now shall the rest of the money, that you have scraped out of the hard earth, gnaw out the guttes of your soules, even as it were fire. It shall bee to late and in vayne for you to taste your selues with repentance of your naughty kept money. It shall double your sorrowe, that you haue naughty kept that you haue naughtily gotten. In feare of the mercy of God, whiche you might with losse of substance haue bought, you haue heaped up for your selues the wrath and vengeance of God.

You were not onely not liberall towards your ney brother, but you haue also defrauded the simple body of his due wages. Beholde the reaper that went forth trapping downe your coine, being defrauded of his wages, cryeth vnto God, and asketh vengeance, yea and he cryeth so, that they hope scarcely through into the eares of the lord Sabaoth, whiche ought also to be heare of you. They were not able to reuenge them of them that are bigger than they, they were not heare of any manne that was a iudge, whiche for the most parte fauoureth them that are most wealthy. And they their selues helde their peace, but the wickednes it selfe stretcheth out vnto the iudge God, whiche is neither afrayed of the wealthy, nor also reuengeth the wrongs of the poore oppressed to belong vnto him. But you for all that are not moued with the sorrowfull griefe of the hungry and thurstie poore. Other mennes (were) harried by you. Other mennes hunger and thirste made you late. They teeth backed in their heade, they were flatus for coide, they were killed with hunger and thirst. And you in the meane while passed your life sweetly and in pleasures vpon earth, you lured waiuonly, a scope your soules with all kindes of voluptuous pleasures, keeping daily feastes, as goggeourie, as other are wont to doe in a solene, holy day, when meate offering is daye. Yet yet thought you it enough to haue defrauded the poore manne, but you haue condemned and killed the Innocent that made no resistance. You thought you should haue done that without punishment alwayes, whiche you might doe without punishment of men. It is a kinde of manslaughter to defraude the simple of their iurage. And yet for all that, thus cruelly did not suffice your vncorruptible outrageousnes. You thirsted after their blood, and when the faultles people were shamefully handled, it was meate and drinke to your Romakes. But the matters beinge turned euer vnto, they haue the fruition of those pleasures that neuer shall decaye: and you bewaile your waste and losse the fine sponged pleasures in euertlasting torments.

The patient Sufferer hearken, vnto the commyng of the Lord. Beholde, the patient manne wepteth for the pynous touch of the earth, and hath large patience there vpon he shall be triene the early and latter raine. He yet also payeth this for, and setteth your heares, for the commyng of the Lord wherewith hee. Whiche god was agape when hee hearken, lette he be damned. Beholde, the iudge cometh betwixt the heare. Take (my brethren) the prophete for an example of suffering chaustitie, and of patience, which spake in the name of the Lord. Beholde, we counte them happye whiche endure, ye haue heare of the patience of Job, and haue heere what can the Lord make. For the Lord is very pitifull and mercifull. What aboue all things my brethren suffereth, neither by deare, neither by rich, neither any other way. Let your pee be pee, and your day maye as yet fall into poverty. If any of you be heere, let hym part. If any of you be merry, let hym sing psalmes: if any be defrauded among you let him sing the chor of the congregation, or let them praye with hym, or anoint hym with oyle in the name of the Lord, and the prayer of faith shall save the sick, & the Lord shall raise hym up: and yet he shall committe synne, they shall be forgiven hym.

The xxix.

The paraphrase of Erasmus vpon the Epistle

These byrthen, call not before your hartes, be not soze for your chaunce, haue no maye at the ryche folkes, whiche seme to haue thynge as they would haue, because no reuengement agaynst them, but patiently suffer them vnto the coming of the daye.

Nowe is the tyme of sowinge, then Maie the tyme of reaping. The rewardes of your goodynes doe not yet appeare, but yet they are in sauntie to be belue- red in theyr tyme. Beholde he that is a tyllour of grounde, what labour taketh he, to his owne cosse, and all in hope that the grounde shal in his tyme yelde the thinge that it receyued with aboundance. And yet the profite of the grounde is not in every place certayne. It is be not fauourable neither, nor reasonable saynt in tyme to moouen the grounde that is tilled, and at the latter end to kepe the corne when it waxeth bigge, from the heat, the husbonds loseth his labour. And where he taketh longe labours here, vpon good hope of frute in tyme, & requiereth not that it shoulde be any by apparent by whiche he hath sowed: how muche moze is it reason, that you shoulde patiently suffer the dispica- bles of this lyfe for the frute of Immortalities sake, namely feynge your re- ward is in sauntie, so that you in the meane while make a good secknes. And therfore after the example of the husbonds, continue you and plucke by your stomakes strongly vpon good and sure hope, bringe neither desirous of re- uengement, neither weary of well doinge. The soyd will come, both to take vengeance vpon the wicked, and to reward you with immortalitye for your temporell afflictions. Whether is that daye longe to, it shall come sooner than it is looked for. These my byrthen, let no man thynke hym selfe the moze un- fortunate, in that he is troubled with many sorowes, neither let any manne crye hi that lyueth moze at hartes cark. For neither is he, that suffereth the greater griefe, forsaken of God, but is pressed vnto greater rewardes: neither is this manne therfore the moze beloued of God, because he lyueth in moze quietnes: but he shal haue some, whose goodynes shoulde ease other mannes miseries. Let not therfore that vngodly mourning (the token of shaloe and insoulerie) be a- monge you that you be not condemned. For suche kynde of sorowfull mou- ringes are the soye tokens of a mynde that wyeth poine vnto desperacion: let the Mytenes of the tyme comforte you. Beholde the iudge Dauideth at the doore, the rewardes are in a readynes for euery one accordyng to the desertes of his lyfe past. In the meane tyme garnyshe your myndes with the exam- ples of holye fathers: if these thinges shoulde haue happened to none but you, there had ben matter perchance for you to maruaile at. The prophetes suffered moze greuous matters, which opened the true saynges of God vnto þe wicked. And like as the wicked rich men at that tyme could not abyde the prophetes saynges, euen so they canue not abyde the Gospelles doctrine now, because it is contrary and repugnant agaynst theyr stubbes. Yet no manne bewa- leth the prophetes chaunce, no manne thynketh them unhappy, in that they suffered imprisonmentes and fetters, no; in that they were shapen with sondrye byndes of torments: but we iudge them happye, in that they were shapen for righteousnes sake. You haue hearde tell of the noble example of patience of Job. What a sorte of sorowes suffered he by the cruel assaults of Satan: you haue marked his weeping, and you haue marked hym also getting the victo- rie through the soyes helpe: by whose goodnes for euery thynge that was ta- ken from hym by the malice of Satan, he receyued agayne thuse as muche.

The lord foxthor not his holte champion, but in laying upon hym so many
 sojournes, he wolde haue his patients recorde and remember and that meteyfull
 lord, and of his owne nature ready vnto clemencie, turneth vnto vs an other
 mannes malice into the heape and vantage of felicitie: Let your mende bee
 pure and playne, and let your harte and your mowthe goode bothe together.
 Let no man with feryed wordes decaue his neighbour, but especially my bre-
 thren, sweare not: lest by lytell and lytell you accustom your selues to forswear
 you. Amonge Jewes and heathens for fidelities sake there is an othe put be-
 cleene. But amonge Christians, whiche ought nether to distrust any manne, ne-
 ther be in will to decaue, it is a vayne thing to sweare. Who so euer is accus-
 tomed to sweare, is cōsyn garnayne to the perill of forswearing. Be you a-
 fraid not onely to sweare by God in humayne affaires and in lyght matiers,
 but also absteyne from all kinde of swearing, that you swear nether by heauen,
 nether by earth, or any other thinge, that the commune peopel esteem for holy
 and religious. Who so euer dare be bolde to lye without swearing, he dare do
 the same also when he sweareth, if he luste. To be byet, be that is a good manne
 will belue a manne without swearing, and be that naught is, will not truste a
 manne though he sweare. But amonge you that are furnyshed with Gospellike
 playnesse, there is nether place of distrusting, ne to ymagin decaue. But let
 your playne communication bee regarded for no lesse true and stedfaste, than
 any manner of othe of the Jewes or Paganes, how holy so euer it bee. As often
 as you confirme any thinge, confirme it with all your harte: and persons to
 beleeve the thinge that you speake. As ofte as you denye any thinge, denye it with
 your whole harte: nether let any thinge elles bee in your harte, than your
 mowthe speaketh: that there be no countersaityngs in you, for you are dis-
 ciples of the trouth. And if there bee any manne sore afflicted amonge you, let
 hym not flee to the remedies of thys worlde, to rynges, to inchauntementes, to
 haynes, and other saluementes of sojorne, but let hym turne hym to prayer and
 lyfte vp his mynde to God with most assured faithfull trust, and he shall finde
 present releaffe of his mourning. Agayne if a manne be well content in prosper-
 itie, let hym not enhaunce hym selfe solitely nor behaue hym selfe inakye, but
 let hym praise the liberall goodnesse of God in holy songes of thankes geuing.
 Agayne if any manne be punnyshed with sickness, let hym not flee to the reme-
 dies of witchcraft: let hym not spende a great sight of money vpon physici-
 ons, whose curing is many tymes of suche soye, that it were better patientlie
 to departe out of the worlde: but let hym call vnto him the elders of the Christian
 congregacion. Let them make theyr prayers to God for the diseased, and an-
 monre hym with oyle, not hauing any prayers of witchcraft, as the heathen
 are wont to doe, but calling vpon the name of oure lord Iesu Christe, then the
 which there is no kinde of enchauntemente, more effectuell. And let the prayers
 be done in a trusty faith, and God shall heare and preserue the diseased. And
 there shall not only healiche of boode bee restored vnto hym, if it be expedient for
 the diseased, but also if he bee enuenged with synnes (as diseases of boode
 spring for the moste parte of the sojournes of the mynde) they shall be forgotten
 hym at the elders supplicacions, so that the faith of them be commendable that
 doe praye and of hym for whom they doe praye.

Wherbythe your fautes are to another: and praye one for another, if ye may be de-
 lyed. For the secret prayer of a righteous manne may lye muche. *Wherbythe* *Wherbythe*


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most fall such as hee was, and he prayd in his prayer that it myght not sayne: and it sayne not on the earth by the space of foure fiftes and six monethes. And he prayd againe, and the heauē gaue eare, and for eare brought forth her sente. Wherefore, if any of you be eree from the truth and another cometh by us, let the same knowe that he whiche can secretly the sinner from going all day out of his weape, shall saue a soule from death, and shall by great multitude of synners.

And forasmuche as the life of manne consisteth not without light and dayly offences, it shalbe conueniente to vse a dayly remeade, that you maye bothe releue every one other with your mutuall prayers, and acknowledge every one his faultes to other. And so shall the remedy be euaylable, if thou acknowledge thy disease and desire helpe. Superstitious folkes suppose a secret hydden efficacy to be in theyr enchaunementes and prayers, but in very dede the prayer of a righteous manne is muche worthe, whiche through faith obteyneth what so euer it desireth of God. Upon this canonicon Christe made couenaunt with vs, that what so euer we shall aske in a faythfull trusty confidence, we shoulde obteyne it, vnles it be suche a thyng, as were beste not to be obteyned. Would you sayne haue a doctrine of this matter? Elyas was a pure manne, he was a most fall manne as we are, and yet at his prayers it rained not vpon the earth thye yeates and six monethes. He prayd againe, that it myght sayne, and anon the heauens, as hauynge hearde his prayers, gaue eare, and the earth brought forth his frute. Inuok the heauen be obedient to the prayers of one goodly manne, as though it were bewytcheth it any maruayle, if God beynge moste ready to forgue, be pleased at the prayers of many. How weighe this, brethren, if it be goodly, if it be the partes of christyan loue, to ease the sickness of an other mannes bodye through commune prayers: howe muche more indifferent reason is it, that we shoulde succour them that be diseased in mynde. For it is no greater matter to obteyne this by prayer, that it may be somewhat longer before death happen to this man or that man, howbeit it must needs come on: but it is a great matter to haue a boyrded the disease of mynde. Therefore if there be any among you, that eree from the Gospelles verities, ether to muche cleauing to the lawe of Moyses, or be a stubborne folowr of heathen religion belliuered of the clowes, let no man thinke that he shoulde be dysuen awaye with scoloping, but as becometh rather to endeavour with all studies to this ende, that he maye turne and repenta from his error. For who so euer doeth thus, shall haue God a greete sacrifice, who willet not the death of a synner but rather that he maye turne and lyue. For that man doeth a great feate, that psecureth the soule from death, by psecuringe his brother from synnes, wherby he was holden in subiection of death. Rather

in the meane tyme shall he wante his reioyce:
For Christe shall forgue him his synnes againe, how many so euer they be, that shall kepe his brother from death.

epon.
(r)

¶ Thus endeth the epistle of. 
James the apostle.